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SOCIOLOGICAL NOTES.

Charity Clearing House.*—The Civic Club of Allegheny County, Pennsylvania (including the two cities of Pittsburg and Allegheny), has inaugurated a plan for promoting the practical co-operation of charitable organizations and the elimination of that element of the poor who make a practice of living on charity by forming a Charity Clearing House through which all applications for charitable relief and aid must pass. The plan was tried with success on a limited scale in Allegheny under the administration of Mayor William M. Kennedy, the chairman of the club's committee having the matter in charge.

The committee has sent to every organization, church and society, affording charity relief of any kind, a list of questions, to place it in possession of the information needed to make the plan a success. The committee has also issued the following circular:

"We have been requested to take steps to secure the organization of all the charities in the cities of Pittsburg and Allegheny, so that each may know from what sources an applicant or recipient is receiving aid. The indiscriminate bestowal of charity fills our streets and almshouses with paupers, encourages idleness and begging.

"It is not purposed to curtail or in any way interfere with your work, but, with the assistance of all, to so formulate the work that a complete record will be kept in such a way that no one can receive aid from more than one source without being discovered. It is a well-known fact that to-day families are being kept in our cities in very comfortable circumstances by receiving aid from many sources.

"Large sums are spent by a number of societies in investigation, the results of which are only useful for the present purposes of the one making the inquiry. If this same work were done by a central organization, in which all had a common interest, and to which all could apply, the record of the investigation would be useful so long as the subject lived. This record should be equally accessible to every person. Not only will this result in a large saving of money, but will relieve us from the uncomfortable feeling that we are being constantly imposed upon by unworthy persons.

"We hope at no distant date, if you will give us your help, to have all the charitable work carried on in our cities so systematized that by sending the name and address to a central office you will in a few hours be fully informed as to the worthiness of the one about whom

* Contributed by Hon. Clinton Rogers Woodruff.

you inquire. Within a short time you will be asked to send a representative to a convention at which will be taken final action to carry out the purposes toward which we are now working."

Civic Ideals.—Mr. Frederic Harrison spoke recently to the students of the University Extension Society's Summer Meeting at the London University on the topic: An Ideal London. Whatever Mr. Harrison has to say possesses a certain interest for a large circle of readers, and although he does not take up the question of the ideals underlying modern city life from a strictly economic or social point of view, some of his suggestions as to what would make modern London an ideal city are worthy of consideration. He spoke first of the past and of the great changes that he had seen in London during sixty years' residence there. He then began to upbraid the modern Londoner for his lack of pride in his city and for the absence of high ideals concerning its possibilities. Lastly he drew a picture of what London might be. Such ideals may seem to the prosaic and skeptical somewhat visionary, but they help along all the practical movements for the realization of brighter and better conditions of existence. The following is an extract from the report of Mr. Harrison's address as published in *London* for June 16, 1898:

"It was one of the weak sides of modern civilization that it failed to set any limits to city life, as they were known to the mediæval world. Of all nations the English took the least pride in her cities. The historic cities of the world seemed to embody an epoch of civilization in themselves. The ancients' very idea of civilization implied a mother city as its home. But with the English it was different. The poor countryman too often regarded London as a place where he could get busy life, variety and cheap amusement. To the rich countryman it was a place where he could buy all things that money could furnish, and when the three months' Vanity Fair was over he would rush off with his purchases. To the man of business it was a place where his toil, energy and skill would enable him to make his fortune that in his old age he might retire to some rural retreat. The city suffered within and without from this unworthy motive. It was not thus that Rome, Venice and Florence were looked upon by their citizens. Nor was London so looked upon by the citizens in the time of the Norman and Plantagenet kings, Elizabeth, and the Stuarts. The London of to-day was not a city. It was a wilderness of houses. There was an old saying that 'you cannot see the forest for trees;' so they might say of London that they could not see the city for houses.

"The ideal city, the London that is to be, would not exceed two million of inhabitants, and its area would be less than one-third. An ideal city must be controlled by limits of numbers and area. How

this would be effected neither his time nor powers would enable him to tell them. The thing was possible, and within the conditions of modern civilization.

"Why need they regard as hopeless a better state of affairs when they remembered what had taken place even in his time! Those who studied the topographical history of great cities could hardly say what bounds need be applied to the physical formation of the great cities. They had witnessed in Paris, London and elsewhere, whole areas devastated and swept away to make way for magnificent avenues, huge palaces and public structures. They had seen great crowded centres of small houses depleted, and replaced by vast blocks of tenements. This radical state of change was going on at a great pace, and was rapidly transforming London. He was no lover of tenements in themselves; the ideal tenement had yet to be built. But if people would live in cities of some millions, they must adopt the tenement system. As it was, nine-tenths of London did live in tenements or lodgings already, only the lodgings were too often small, rotten, unwholesome old houses, with only an average of about ten persons to the house, whereas there might well be fifty or one hundred. The ideal London tenement will be beautifully designed blocks, each provided with baths, lifts, library, playroom, sickroom, and even a mortuary. All those conveniences and luxuries which are now only available for the few will be available for the many by wise co-operation. With the ideal tenement system, London would be swept of one-quarter of its houses, and this enormous area could be utilized for beautiful parks and broad boulevards, even if the population continued to exceed 4,000,000 souls.

"The causes of excessive population and area were really temporary and incidental to political and economical conditions, and were always subject to reaction. He did not value Mother Shipton's prophecy that Hampstead Heath would eventually be the centre of London. The parks and open spaces should be doubled, if not trebled. There should be a park within one mile of every man's doorstep if ideal life is to be possible. One of the greatest wants of London was good playgrounds—playgrounds of the size of the Oval and Lord's. During the last few years a great move has been made in the direction of providing recreation grounds, and what has been done in Battersea, Victoria and Regent's Parks, and elsewhere, showed what they could do. But they had not used all their opportunities.

"The Thames in the ideal London would run as clear and pure as it did at the intake. The great embankment would be carried along both sides of the river the whole length of the city, with beautiful wooded avenues making it as charming as the Richmond and

Twickenham of to-day. The wharves would be carried underneath to docks, leaving the embankment clear and open for traffic. We should be carried up and down the river not by the present puffy, smoky steamers, but by swift and graceful electric launches. Steam engines of all kinds would be expelled from the city, while, in the good time coming, no smoke will poison the air from millions of houses, nor will ten thousand factory chimneys be suffered to belch forth fumes charged with soot to destroy our flowers and begrime our statues and buildings. Such desecration would seem an abomination and crime to be repressed by law. The citizens of ideal London when they read their history will hardly believe that such a thing was possible in the nineteenth century.

"In the good time coming rivers of pure water will be carried by aqueducts, as they were in Rome. Our water supply will come from inexhaustible lakes and reservoirs. Rome with its eighteen aqueducts has never been surpassed. In the good time coming they would not buy water from private speculators, and the citizens of the ideal city would be surprised at the idea that we haggled in the market for our water. As in Rome, too, baths would be established in every main thoroughfare. Pure fresh water would be regarded as a necessity of health, and as a primary public consideration. Sanitary reform will do much in the reduction of the death-rate. Sanitary science will not have said its last word until every sewer has been freed from poisonous gas, as is the sink in every well-ordered house.

"In the last one hundred years the death-rate of London has been reduced by one-half, in spite of the enormous increase in population, and during the last ten years it has been further reduced to eighteen per one thousand of the population. But with purer water, fresher air, and more open spaces, and the spread of science in preventable diseases, the death-rate in ideal London might be reduced to eight or ten per one thousand of the population, and made the most healthy spot in Europe.

"The hospitals of ideal London will not be huge palaces occupying the most favored sites to support the medical traditions, and to attract attention to themselves. A number of small accident hospitals would be erected at convenient spots throughout London, while the general hospitals would be removed to healthy suburbs, where the patients would be transferred in trains and cars with lightning rapidity by some wonderful mechanical means.

"He had no doubt that London would return to the ancient and honored custom of cremation in disposing of its dead instead of allowing the remains to decay in cemeteries in our midst and become a source of infection to all around. The ashes of the sacred remains

would be placed in urns and deposited either in the churches, in specially constructed mosques, in graveyards, above or under ground, in public or private, yet void of offence, where they could be visited by the family with perfect ease."

National Growth.—The annual address delivered before the Phi Beta Kappa Society of the University of Pennsylvania on June 7, 1898, was given by Professor George Wharton Pepper, who took for his topic: "Our National Constitution as Related to National Growth," a consideration of certain aspects of the war with Spain. Of Mr. Pepper's familiarity with questions of constitutional law and of his competency to speak on this subject, there is abundant proof in the pages of the above address as published by the University of Pennsylvania. A few passages will indicate the general trend of thought throughout the address. In speaking of a century's growth in our national life and institutions Mr. Pepper reverts to the words of Washington concerning foreign entanglements and says: "To beware of the entanglements incident to foreign alliances was just such wise counsel as one would expect from the Father of his Country in speaking to the nation in its childhood. We may choose acquaintances for our children and keep them from contact with influences which seem to us to threaten harm. It can no longer be so when they have grown to man's estate. The time must come when our admonitions cease to bind them, when it is no longer possible or even expedient to attempt to control their free development. Nations, like individuals, have work to do in their day and generation. Like individuals they must make the world better for having lived in it. There is such a thing as national character, and it must be developed as individual character is developed. In all phases of life the law of growth is a law of progress through struggle: in the physical world, the moral world, the social world. No progress can be true progress unless it costs. There is, therefore, something childlike in the simplicity of those who are surprised to find that the universal law still holds and that the step from Spanish barbarism to English civilization can be taken only at the price of blood. There are those amongst us who suppose that a dynasty can be made to die without a struggle—that Spain might peacefully have been persuaded to commit suicide; that one of the proudest and least enlightened nations could have been made to humble itself under the influence of pure reason. What is there in our experience to warrant such a belief? Children continue to be born in pain. Character is still sanctified only by suffering. Society is purified only by the operation of forces which, for the nonce, seem destined to overthrow it. Our nation has suddenly awakened, we know not why or how, to a sense of her duty to civilization."

In speaking of constitutional limitations to legislative action Mr. Pepper says: "As is well known, it is the peculiar function of the American judiciary to determine whether or not an act of congress or of a state legislature is constitutional. The exercise of this vast power may be regarded as essential to a written constitution. The supremacy of the judiciary over the legislature has been our boast. . . . By a use of the judicial power that may well be regarded as inspired, Marshall (after Washington the greatest of Americans) found it possible to make of us a nation. By a wise exercise of the same power, Miller and Bradley, worthy successors of the great chief justice, have removed the barriers interposed by states to even check the flow of national commerce."

Three important decisions are then discussed by the author: the legal tender decision, the income tax decision and the recent Nebraska transportation rates decision. Emphasis is laid upon the fact that such decisions and indeed all decisions on constitutional points operate under our system practically as a part of the constitution of the future. They are therefore often essentially limitations placed upon the exercise of sovereign powers. "The greater the responsibility accepted by the courts the more unworthy of confidence our legislators become. They no longer feel themselves to be the ultimate custodians of the liberties of the people. They assume that the declaration of the unconstitutionality of an act redresses all wrongs and makes dangerous consequences impossible. That such a declaration by a court is a declaration which is of present advantage to the community no one can deny. We are apt to forget, however, that every such decision becomes a part of our constitutional law, and while it is a means of averting a present evil it may prove itself a source of serious trouble in the future. It may be a good thing to protect those who control great municipal franchises from unconscionable legislation by state legislatures, by municipal councils and by boards of aldermen. It may be a very serious thing to find ourselves hampered by a long line of decisions rendered to vindicate such rights when the time comes for our municipalities to follow the example of the municipalities of the old world and place in the hands of the people the control and exercise of these protected franchises."

To those who rely upon the constitution as a sufficient objection to interpose in the discussion of new social legislation, Mr. Pepper replies: "We have, as a nation, supposed that present conditions are eternal; that existing economic conceptions are unchangeable, and that by crystallizing them under the protection of a constitution we can check all onslaught upon them. Fatal mistake! What is a constitution that it should be so interpreted as to fetter a nation's growth

Suppose all the people say, 'We will have an income tax, and have it at once.' It is like the legal tender question. The constitutional restraint imposed by the judicial decision would quickly melt away. If not all the people, but a great majority were to raise this cry the effect ultimately would be the same. The constitution is as nothing when it ceases to reflect the nation's will. Do we delude ourselves by supposing that this nation is to be held back from territorial acquisition by the failure of our constitution to make express provision for colonial government? Do we propose to meet the single-tax advocate by telling him that even if he convinces the nation the constitutional difficulties in his way are insuperable? Do we fondly dream that we are giving a conclusive answer to the socialist when we tell him that our constitution does not permit an acceptance of his theories? Fatal misconception of a constitution! We must meet each adversary in the open and unhorse him in a fair fight—a fight fought in defence of the system for which the constitution stands. We must not take refuge behind the constitution for the sake of avoiding the fight. The constitution needs our protection. Its function is not, primarily, to protect us."

Summer School in Philanthropy.* The training class in philanthropic work, recently conducted during six weeks, June 20 to July 30, by the New York Charity Organization Society, has proven a successful experiment. The members of the class, twenty-six in number besides many visitors, represented eleven states, from Massachusetts to California, and included graduate students from fourteen educational institutions: Columbia University, Yale Radcliffe College, Vassar, Brown University, Smith College, Bryn Mawr, Cornell, Franklin College, Bellevue Training School, the Universities of Michigan, Wisconsin, Ohio and Leland Stanford Jr. Those members who were not graduate students represented in each case some experience in philanthropic work and were members of charity organization societies, residents of settlements, or leaders in social reform in their respective cities. How, it may be asked, was so high a standard of membership secured, including workers so widely separated as Mr. Lincoln E. Brown, of Hale House in Boston, and Mrs. Mary Roberts Smith, professor in Leland Stanford Jr. University, Miss Alice S. Taylor, general secretary of the Charity Organization Society in Providence and Mrs. Anna Garlin Spencer of that city, and Miss Katherine Conyngton and Mr. E. T. Towne, graduate students in the University of Wisconsin? The answer is this,

*Contributed by Philip W. Ayres, Ph. D., New York Charity Organization Society.

In the first place, a careful plan was outlined and a group of speakers of recognized authority in their several fields of work secured, after which announcements were made not only in *Charities* and the *Charities Review*, but also by ten or more teachers of economics in leading universities to their classes. Furthermore, starting well, the work grew as the class advanced from day to day. The plan required no tuition but that each member of the class should enter the service of the Charity Organization Society. Each was to write one minor and one major report upon some subject connected with philanthropic work in New York City; each was to have at least two weeks of actual work in the district offices of the society; each to have one or two families in special care; each was to read for general preparation Warner's "American Charities" and to visit the almshouse and jail of his community. The daily classwork and visits to institutions were arranged by subjects, the first week being devoted to the management of private charitable societies and relief agencies, the second to the care of dependent and delinquent children, the third to public charities and out-door relief, the fourth to the sick poor, the fifth to the health and street cleaning departments, improved dwellings and other municipal and social improvements, the sixth to prisons and prisoners, with a return at the close to the subject of unity and co-operation in philanthropic work. This plan, with some minor changes, was carried out. The list of major reports follows:

The Abuse of Medical Charities in New York City,
 Trained Nursing in New York,
 Homes for Working Women,
 Lodging Houses for Men,
 Treatment of Delinquent Children,
 Kindergartens in New York,
 Day Nurseries and Creches in New York,
 Social Settlements,
 An Analysis of Populations in New York,
 The Hungarian Colony in New York,
 The Italians of New York,
 The Colored People of New York,
 The Bohemian Colony in New York,
 A Study of Food Values,
 A Comparison of Registration in Charity Organization Societies in Brooklyn and New York,
 Street Cleaning Department in New York,
 Playgrounds for Children,
 Relief Employment Bureaus and Industrial Agencies,
 Public School Sitings in New York,
 Newspaper Charities,
 The Savings of the Poor,
 A Study of the United Hebrew Charities,
 The Financial Management of Charitable Institutions,

Social Relationships in Small Towns,
The Arrival and Disposition of Immigrants,
Improved Tenements in Greater New York.

The program of speakers and of visits to philanthropic enterprises included much of the best that New York has to offer. The superintendents of the leading societies took a cordial interest in the class. There were addresses by Mr. Homer Folks, secretary of the State Charities Aid Association, by Miss M. V. Clark, of the same society; by Mr. N. S. Rosenau, of the United Hebrew Charities; by Dr. William H. Tolman and Mrs. Fullerton, of the Association for Improving the Condition of the Poor; by Mrs. Lucy S. Bainbridge, of the City Mission and Tract Society; by Mr. James B. Reynolds, of the University Settlement, by Miss Mary M. Kingsbury, of the College Settlement, and by Mr. William I. Nichols, of the Brooklyn Bureau of Charities. Each described his or her work, giving opportunity for discussion of the principles involved. There were also the officials of the several departments and city institutions, Mr. J. W. Kellar, president of the Charities Commissioners of the Greater New York; Mr. Robert W. Heberd, secretary of the Board of State Charities; Colonel George E. Waring, whose administration of the Street Cleaning Department amounted to an original creation for the city, these and the several superintendents at the institutions visited aided in explaining the best methods involved in caring for their respective wards.

In considering medical and hospital work the class had Dr. S. F. Hallock, for many years connected with the New York Demilt Dispensary, and Dr. Henry S. Chapin, whose large experience among sick children makes him an authority. These two, though still young, are veterans in the service. Addresses were given also by Mr. Jacob A. Riis, Dr. E. L. Gould and Dr. J. S. Billings, the last-named, with Professor Mayo-Smith, of Columbia University, speaking on the gathering and study of statistics in a way that determined each member of the class to do his own work henceforth in a scientific manner.

A group of speakers from other cities brought to the class added intensity of interest. The first of these was Mrs. Glendower Evans, of Boston, whose description of the Lyman School for boys made the class skeptical of all other institutions for children, in which the managers said eighty per cent of the graduates do well. With the most painstaking care and careful supervision of graduates, the Lyman School is unable to report more than seventy per cent doing well, which leads to the conclusion that those who claim more really confess ignorance. Mr. Frank B. Sanborn, of Concord, Mass., gave

a masterly address upon the curability of the insane. Mrs. Ellen C. Johnson, superintendent of the Massachusetts Reformatory Prison for Women at Sherborn, touched the hearts and consciences of her hearers by enumerating the many ways by which the soul of the criminal woman may be touched and lifted up. Dr. S. M. Lindsay, of the University of Pennsylvania, gave the closing address, showing the difficulties to be overcome by charitable workers who strive to secure co-operative action in widely diversified charities of a modern city.

As an illustration of how each of the topics was taken up and studied that of prisons and prisoners will serve. The class visited the several police courts, the station house, lock-ups, the Tombs, House of Refuge, Work-house, the Penitentiary on Blackwell's Island and Sing Sing Prison, thus observing the whole category of prison experiences. There were addresses by Mrs. Johnson, as indicated; by Mr. David Willard, teacher of the Tombs; by Colonel O. V. Sage, warden of Sing Sing Prison; and last, but not least, one of the most enjoyable trips which the class made, to Grovelawn at College Point, the home of Mr. William M. F. Round, secretary of the New York State Prison Association, where addresses were given by Mr. Round on the reformation of prisoners and care of discharged prisoners, and an address by Mr. Kimball, the New York agent of the Elmira Reformatory.

No account of this first training class in philanthropy would be complete without reference to the almost daily attendance of Mrs. Charles R. Lowell, whose kindly influence in leading each member of the class to see his individual brother in need among the poor was never failing.

The question naturally arises, what bearing has this experimental class upon the plan for an endowed school of philanthropy as suggested by Miss Richmond in the last number of the ANNALS?

If it were not already sufficiently clear before, the class has helped to demonstrate that there are at work a body of intelligent and trained people who do not feel that their studies or their work have given to them sufficient opportunity for practical observation in the philanthropic field at large. Hence it is that the charitable workers from various cities, the residents in settlements and college teachers were attracted even by this brief course. In the second place it is to be noted that the general training which the student secures in a university, with or without post-graduate work, does not fit him to take up technical administrative work in philanthropy. It is this technical knowledge of "how to do it" that is required of each new worker. Whatever school of philanthropy may hereafter be established, it should not be closely affiliated with any university or

other educational institution to which the student will go to "take a course," but rather it should hold the student to actual and useful philanthropic work, with just enough guidance to help him in his work to synthetic thought.

Such a school of philanthropy, which would not be a school at all, but merely a group of scholarships enabling its students, under a competent director, to work for certain periods in several different cities and institutions, will probably yield better results than any prolonged training in any one place. Such a group of students could at certain times in the year be brought together for class instruction, when they might be joined by the workers already started but seeking wider observation. They could thus meet several specially well-known workers, but even this should have breadth and variety in practice rather than instruction about the "defective, dependent and delinquent classes." The scholarships should be generous in amount in order to attract the highest grade of our university graduates. In such a plan everything would depend upon the care with which persons were chosen to go into special training.

The analogy of a training school for library work has been used. There are libraries that are not willing to receive the librarians trained in a librarians' school, and prefer to train their own; there would doubtless be institutions like the Elmira Reformatory, preferring to train their own workers rather than to have any one "half-spoiled" by the school. To be sure, the library training schools have aided greatly in improving the administrative work in hundreds of smaller libraries, but we do not want to start a training school that does not command the confidence of our highly specialized institutions.

To secure this confidence of the highly specialized, the writer believes that a system of scholarships, in the hands of a competent director, will avoid the evils of conventionality so likely to injure even the best group of courses that any localized school of philanthropy may be able to offer.

Where are the public-spirited men who will bless their fellowmen by establishing a group of working scholarships for the benefit of charitable institutions at large?